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this subject the importance it deserves. Too long have the economic and moral sides of American history been overshadowed and darkened by the political. With this excellent book in existence, there is no longer excuse for not presenting the financial side in every fairly complete course on American history.

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The Souls of Black Folk. By W. E. BURGHARDT DUBOIS. Pp. x, 264. Chicago: A. C. McClurg Company, 1903.

"Herein lie buried many things which if read with patience may show the strange meaning of being black here in the dawning of the twentieth century." With this sentence Professor Dubois, of Atlanta University, opens his book bearing the significant title of "The Souls of Black Folk." A more interesting book seldom comes into one's hands. The simple black cover with its gilt letters, the chapters headed with a few bars of some of the old negro melodies, the sorrow songs, seem in keeping with the theme. The interest in the subject matter is increased by the literary form in which it is couched. In the forethought the author says: "First, in two chapters I have tried to show what emancipation meant. In a third I have pointed out the slow use of personal leadership. Then in two others I have sketched in swift outline the two worlds within and without the Veil, and thus have come to the central problem of training men for life . . . I have in two chapters studied the struggles of the massed millions of the black peasantry and have sought to make clear the present relations of the sons of master and man. . . . I have stepped within the Veil, raising it that you may view . . . the meaning of its religion, the passion of its human sorrow, and the struggle of its greater souls."

Though deserving of high praise, the book has its serious faults. As one reads there is not only a growing appreciation of the injustices to which attention is called, but also a growing protest against the spirit of the author. There is a tendency to snarl against social customs, an evidence of mental bitterness, natural perhaps, but one wishes Mr. Dubois could rise above it. Not until he ceases to go about with "chips on his shoulders" as it were, will he gain the influence to which his mental attainments entitle him. No doubt it is strange to "be a problem"; "an American, a negro, two souls, two thoughts, two unreconciled strivings." Yet, one who knows the educational opportunities afforded Professor Dubois, finds it hard to appreciate the statement that the soul-longing of the negro is that "He simply wishes to make it possible for a man to be both a negro and an American, without being cursed and spit upon by his fellows, without having the door of opportunity closed roughly in his face." The reader is sometimes inclined to think that the author might well have added to his other indications of a classical education another quotation: "Vergiftet sind meine Lieder."

To Professor Dubois the "problem of the twentieth century is that of the color line." He pleads for the extinction of race prejudice. We must seek

its "abatement and not its systematic encouragement and pampering by all agencies of social power from the Associated Press to the Church of Christ." This he seems to feel is taking place to-day. To America of to-day the negroes do not come empty-handed. "There are to-day no truer exponents of the pure human spirit of the Declaration of Independence than the American negroes."

To many people the centre of interest will be in the attack on the policy of Booker T. Washington. Professor Dubois says this involves for the negro a giving up of (1) political power; (2) civil rights; (3) higher education of negro youth. "This policy has been insistently and courageously advocated for over fifteen years and has been triumphant for perhaps ten years. As a result of this tender of the palm branch, what has been the result? In these years there have occurred (1) the disfranchisement of the negro; (2) the legal creation of a distinct status of civil inferiority for the negro; (3) the steady withdrawal of aid for institutions for the higher training of the negro."

It is admitted that these changes have not been caused by Booker Washington, but it is charged that his influence has speeded their coming. Professor Dubois in opposition says, "On the contrary negroes must insist continuously, in season and out of season, that voting is necessary to modern manhood." Washington is particularly criticised in that his influence has tended to withdraw the assistance of the whites and to make the negroes stand by themselves. I do not believe the attack on Washington is successful, although there may be a measure of truth in the charge that his educational program is too narrow.

Far more helpful, in my opinion, than the chapters of criticism are those devoted to the description of the psychical evolution of the negro; the work of the Freedmen's Bureau; the experiences drawn from life as a school-teacher in the chapter headed "Of the Meaning of Progress" and the description "Of the Black Belt"; "Of the Sons of Master and Man"; "Of the Faith of the Fathers." As Professor Dubois says, the South is a most fruitful field of social study. But the author is too much inclined to emphasize the bad; to chronicle the failures, the injustices and the wrongs. He feels that the whites "tamper with the moral fibre of a naturally honest and straightforward people" and are teaching the youth that to succeed they must be sly and cunning, not open and honest. Thus arises an ethical dualism—the triumph of the lie. There is an interesting account of the career of Alexander Crummell, and a very able argument for negro colleges and universities. "Of the Coming of John" is a good story, but it ends in tragedy. The last chapter analyzes the sorrow songs.

While there is much in the book of great value, it may be emphasized again that bad as race prejudice is, it cannot be damned or bewailed out of existence. The negro is not the only victim of it. It will cease when the blacks can command and compel the respect and sympathy of the whites. The author who lives within the "Veil" of social prejudice will not accomplish his ends by such appeal as is found inserted in the afterthought: "Let the ears of a guilty people tingle with truth, and seventy millions sigh for

the righteousness which exalteth nations, in this drear day when human brotherhood is mockery and a snare." There is more of good in the relationship of the two races than Mr. Dubois would have us believe.

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Greater Russia—The Continental Empire of the Old World. By WIRT GERRARE. Pp. xiii, 336. With illustrations and map of East Siberia. New York: The Macmillan Company, 1903.

In his recent book, "Greater Russia," Wirt Gerrare, of London, departs from the usual rule in politico-economic studies. He does not claim to have consulted all the official sources and to be indebted to the officials for kindness and aid. Being an Englishman, he was compelled to enter and travel in Manchuria in disguise and the book throughout is the result of the personal observation and conversation of one who seems to know the country and the language well. He claims further that in the East the things seen are the only ones to be sure of. Mr. Gerrare has good economic and geographic instincts and gives much information concerning the resources and prospects of commercial and industrial Siberia. As a student of human nature he analyzes the Russian character and finally dips into international politics. To those who do not read books through, its usefulness is limited by an inadequate index.

Russia is on a boom. Industries are increasing, the cities are being rebuilt so rapidly that the old picturesqueness is going, but this does not mean that Russia has a creative genius. "Like a sponge Russia has absorbed; she has not assimilated. Whatever there is of western civilization in the Russian is an accretion, there is no blend. The Russian is an apt imitator, but he stops there." Russians are pleased to call their country the "new America," but, "in the 'new America' there is no initiative; all has to be brought in from the outside. Given the idea, shown the way, helped to a fair start, the Russian can go ahead with facility. The teacher is delighted; more apt pupils never were found. All goes well until the machinery wears or some little thing goes wrong; then things are at a standstill until outside help has been brought in to right them."

The Russian policy is, Russia for the Russians. The protective tariff goes high and higher, and Russia like several other countries strives to reach and maintain the peculiar position of selling much and buying little. As with foreign goods, so with the foreigner and the foreign corporation, they are not encouraged or wanted. The individual Russian's enterprise is also somewhat under the ban of the government, for the government must do everything in Russia: "it is the state that initiates, the state that achieves and the state that looks to the public for approbation. It is the state that leads, guides and pushes the public in the way it intends they should take." This necessitates a horde of officials whose power is increasing at the expense of the local councils. The officials hold together against the citizen and there is little check upon them for the guarantee of justice. Secret circulars from St. Petersburg